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ABSTRACT

The illustrated booklet, developed by the Wabanaki Ethnic Heritage Curriculum Development Project, is written for the Indian and non-Indian educator as a basic primer on the Wabanaki tribal lifestyle. The Wabanaki Confederacy is made up of the following tribes: Maliseet, Micmac, Passamaquoddy, and Penobscot. Advocating a positive approach to teaching about Native Americans in general and highlighting the Wabanaki way of life, past and present, the booklet is divided into four parts: an introduction, Native American awareness, the Wabanakis, and appendices. Within these four parts, the teacher is given a brief look at Native American education, traditional legends, the lifestyle of the Wabanaki, the Confederacy, seasonal activities, and the changes that occured when the Europeans came. An awareness of the Wabanakis in Boston and the role of the Boston Indian Council, Inc., are emphasized. Appendices include reference notes, maps, learning activities, a list of resource organizations, and an 87-item bibliography of literature and filmstrips. (Author/ERB)

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WABANAKI Curriculum Development Project

Presents

A TEACHER-TRAINING MANUAL

On Native Americans: The Wabanakis

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ABSTRACT

THE TEACHER-TRAINING MANUAL ON NATIVE AMERICANS: THE WABANAKIS

This is a 62 page illustrated booklet developed by the Wabanaki Ethnic Heritage Curriculum Development Project. It is written for the Indian and non-Indian educator as a basic primer on the Wabanaki tribal lifestyle. The Wabanaki Confederacy is made up of the following tribes: Maliseet, Micmac, Passamaquoddy, and Penobscot.

Included in the manual is a positive approach to teaching about Native Americans in general, and a specific focus on the Wabanaki way of life, then and now.

It is divided into four parts: I) Introduction, II) Native American Awareness, III) Wabanakis and IV) Appendices. Within these four parts the teacher is given a brief look at the Native American's education, traditional legends, and more specifically, the lifestyle of the Wabanaki. This includes discussion of the Confederacy, Seasonal Activities and the changes that occured once the Europeans came. The teacher is made aware of the Wabanakis in Boston and the existence of the Boston Indian Council, Inc. and its role in bringing Native American cultures and tribes together in the urban setting.

The booklet concludes with appendices which include reference notes, maps, some activities to adapt, resources to contact and a very brief bibliography. Special emphasis is given to sensitizing the teacher to be more aware of his/her

treatment of the Native American student in the classroom. A look at some phrases used and possible interpretations and alternatives are given.

Traditional art as well as the Wabanakis' own words are some of the unique features that can be found when reading this manual.

The booklet is done in red cover and velo bound.

Location: The Boston Indian Council, Inc., 105 S. Huntington Ave., Jamaica Plain, MA. 02130.

The four tribes that form the
WABANAKI CONFEDERACY
are the
MALISEET
MICMAC
PASSAMAQUODDY
PENOBSCOT
WABANAKI is usually interpreted as
"PEOPLE OF THE DAWN"
or
"DAWNLAND PEOPLE"

EXPLANATION OF DESIGNS

Cover ..... Maliseet

Table of Contents ..... Micmac

Introduction ..... Micmac

Native American Awareness Passamaquoddy

Wabanakis ..... Maliseet

..... Penobscot

Appendices

A ..Maps..... Micmac
Reference Notes

B ..Activities.... Passamaquoddy

C ..Resources..... Penobscot

D ..Bibliography.. Maliseet

NOTE: Please note that the spirit of unity runs through this work. The border from the title page, though it changes throughout, uses the border designs from each of the four tribes. It is there to remind you that the Native American lives according to the natural cycle of this wonderful planet known as "Mother Earth". As in a circle, the beginning also serves as the end but to a Native American--TIME is infinite as is NATURE on Mother Earth.

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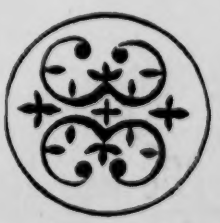
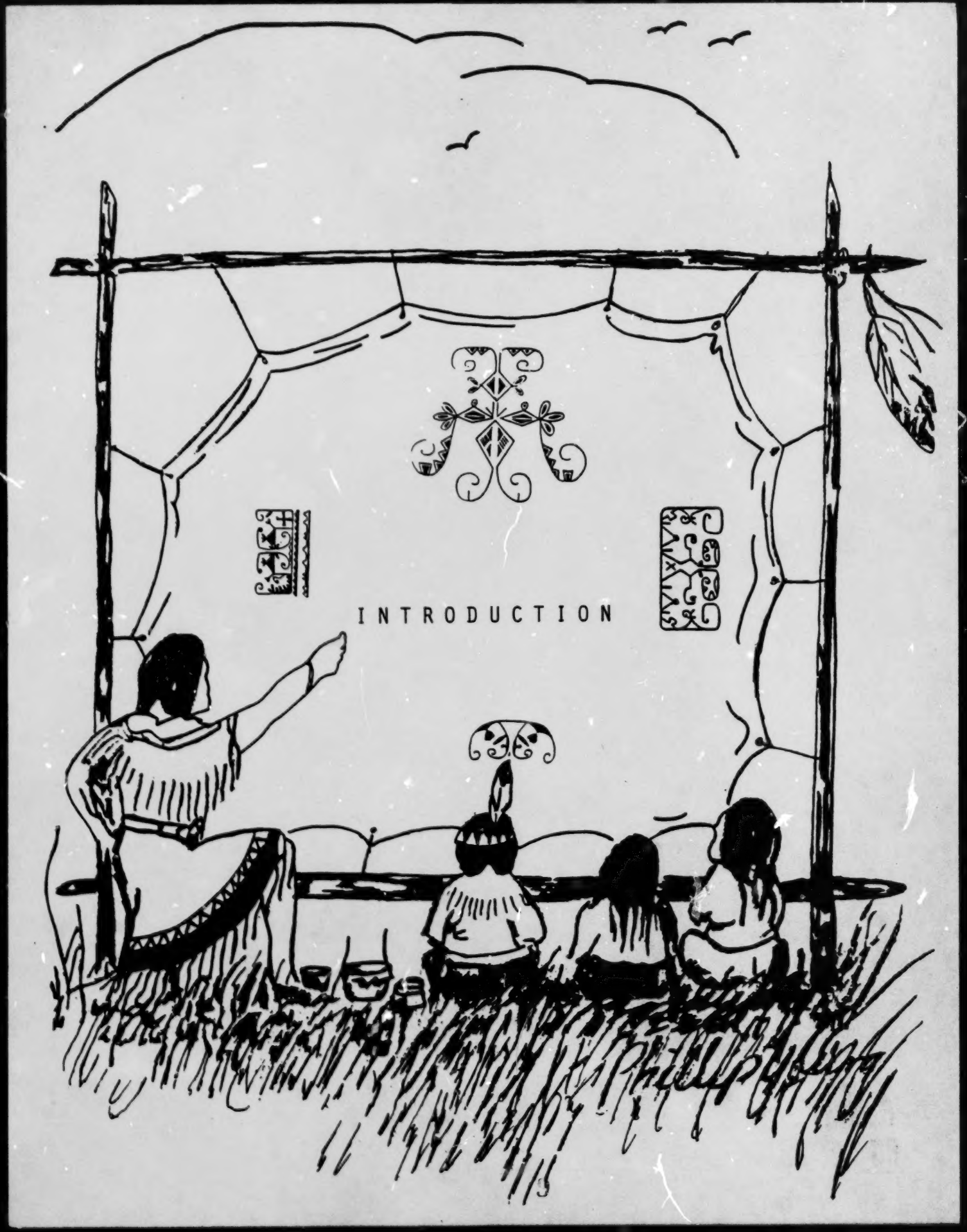



INTRODUCTION

We believe all people are
the Creator's children.

We believe all people must
strive to be at one with
the natural cycle of life--
Mother Earth's Child.

We are thankful each day for
the goodness and protection
of the Creator.

We are thankful each day for
the beautiful gifts
all around us. No matter what
the day - good/bad/indifferent
it is enough to see another sun.

We are thankful for the wisdom
of our elders.

We are thankful for the beauty
of our children.

This is as it should be.

The staff of the Wabanaki Curriculum Development Project would like to extend sincere greetings to you - TEACHER - who are about to use this book.

The staff has spent many months on research, gathering materials from around the country, meeting with WABANAKI community people in Boston, Maine and from Canada to understand and give a clear representation of the people. In this way the project could transmit a better picture to you and your students of the Kindergarten to Grade 5 levels. This manual includes the words of the WABANAKI, as they have spoken and as they speak today.

As you read this publication, it is hoped that you will either realize or reaffirm your knowledge regarding Native American people. Though it should serve as a general overview of Native Americans, a great deal of emphasis will lie on the East Coast and, more specifically, the New England and maritime areas.

The staff urges you to read and learn but not to end your journey here. Investigate and digest what you have read and use it to help the future generations of all people.

Now, you may begin to read the fruits of our labors.

For the future of all children,

Jacquelyn M. Dean

Jacquelyn M. Dean
Project Coordinator

A. ABOUT THE PROJECT

The WABANAKI CURRICULUM DEVELOPMENT PROJECT exists because of concerned parents. In 1978, the education department of the Boston Indian Council did a survey of the community to find out what the educational needs of the community were. The results were astonishing and yet, not surprising. Most of the parents were concerned with the education of their children in the Boston Public School system.

Their basic concerns were that they were not getting any Micmac culture, nor Native American identity within the six hour time period that they were away from home in the classroom setting. Parents did not want their language put in the schools but they did see the need for good Native American curriculum. Thus, the seed was planted for this project. It took three years to find a funding source but Ethnic Heritage of Title IX came through and the project received a grant which began on October 1, 1981 only to end on September 30, 1982.*

This is one of the first publications of the WABANAKI CURRICULUM DEVELOPMENT PROJECT. Other publications for this year are a Bibliography and Resource Directory.

**This will be used throughout this manual to represent the indigenous people of the North American continent.*

B. ACKNOWLEDGEMENTS

How many times have you read an acknowledgement portion of a book or publication and known that someone's name was missing? Well, to remedy this, the WABANAKI CURRICULUM PROJECT would like to thank the Micmacs, Maliseets, Passamaquoddies and Penobscots of Massachusetts, Maine and the Maritime provinces for their valuable help, resource materials and people.

Also, many thanks nationally to the many Indian organizations in the United States and Canada who found time to send this project information regarding curriculum development.

Finally, the project would like to thank the many individuals within the Boston community who helped out with the compilation of data and source material for this manual. You are a valuable resource and the project THANKS YOU!

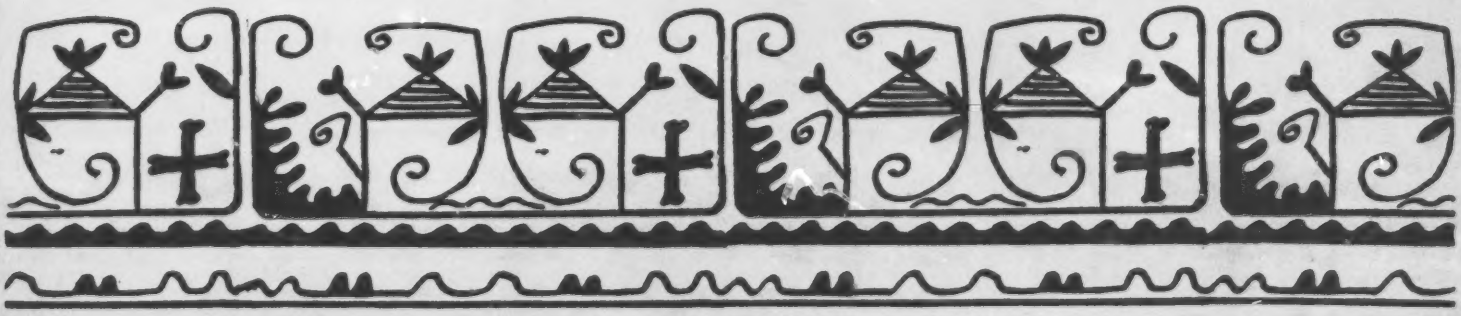
C. LIST OF ADVISORY COMMITTEE MEMBERS

The WABANAKI CURRICULUM DEVELOPMENT PROJECT would not have been possible or attained any accurate information without the help of a very active Advisory Committee Membership.

Members are:

Mrs. Elsie Basque	*Micmac*
Mrs. Victoria Howe	*Micmac*
Mr. John Sapiel	*Penobscot*
Mrs. Annie Johnson	*Micmac*
Mrs. Barbara Floyd	*Micmac*
Ms. Edna Kabatay	*Micmac*
Mrs. Josephine White Eagle	*Winnebago*

Through many evenings, days and special meetings this advisory committee met to keep the project staff going and the project on an even course. Their expertise in the areas of culture, education, and their concern for quality curriculum for Native American students in the Boston area has been the main thrust of the project. For this, the staff of the Curriculum Development project gives them SPECIAL THANKS.



D. ABOUT THE MANUAL

This manual should be considered a teaching tool for all teachers who are interested in knowing more about Native Americans. The focus of most of the material contained herein is on the WABANAKI tribes.

All illustrations were done by Phillip Young (Micmac), who is a professional artist residing in Boston.

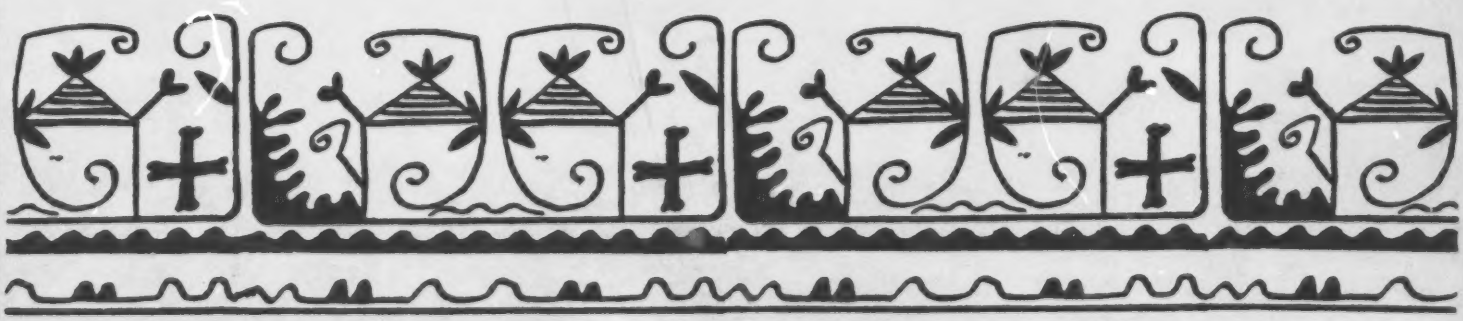
Writing and Research of the manual were done by Lee Braber and Jacquelyn M. Dean (Seneca) under the guidance of Manfred Kaulaity (Kiowa). We thank him for reminding us about the basic teachings of all Native Americans.

The gathering and compilation of reference materials was done by Carol J. Lang (Ojibway).

The painstaking detail and factual information from contemporary WABANAKIS was done by Mary Campbell (Micmac) and Mildred Noble.

Support and encouragement was provided by Barbara Gentry (Wampanoag), Education Director, and Roxanne Mills-Brown (Wampanoag).

The staff would like you to use this manual in sharing knowledge with non-Native as well as Native American teachers in the area of Native Americans and, most especially, when you are studying the WABANAKI tribes.



NATIVE AMERICAN
AWARENESS

A. EDUCATION

Education starts before the child is seen by anyone on earth. As the child exists within the womb of the mother, she is talking with him and telling him about the world around him that he will see, soon enough.

So, as the child's birth date actually arrives he is aware of his environment and who he is. After his first moments out of the womb, he is again told about himself and the people around him.

From then on the child learns about his environment from his family, relatives and other elders within the tribe. This becomes a life long process. He learns to respect his elders' teachings and through them a respect for his environment and this adds to his respect for himself. He learns that he has roots and, in most cases, a chance to explore and discover his purpose in the Creator's plan.

Most activities the child becomes involved in are what you have come to call adult-centered. As he grows he accompanies his parents and relatives to all gatherings. He is told how to conduct himself during ceremonies and all situations. He learns by watching, listening and doing. He works with his family and relatives as they gather wood, carve, make baskets, do beadwork, and participates in dances or other social activities.

The Creator and his gifts come first, then the tribe and family, and finally it is the person, himself, that a Native American must be responsible for. In order for him to respect others he must respect himself, otherwise he will not be able to achieve a feeling of comfort in any situation or environment.

B. TRADITIONAL LEGENDS

One method of teaching valued by Native Americans is: ORAL TRADITION. Members of the Native American Writing Committee who assisted in writing the text Maine Dirigo: "I Lead" express this: "Our history was not written; it was oral history, passed down by word of mouth. The important things that happened to us, both before and after the Europeans came here, are recorded in the legends of our people."

Oral traditions are the words of the people, spoken to their children and grandchildren, rooted in their culture and in the land, lasting forever.

Oral tradition, which includes the beliefs and customs of the people, can be related in the way of a legend. The legends do not stop; they are living; they are forever. The legends include the elements of the natural environment, the seasonal cycles and activities of the people, and the use of animals to give a message.

The legends that have been told to the WABANAKIS are remembered and passed on, keeping their traditions alive and teaching their children. One of the main characters found in WABANAKI legends is Glooscap. You may find his name spelled in a variety of ways: Glooscap, Koluscap, Gluskap, Glooskap. There are different thoughts about Glooscap and his adventures, according to the tribe telling the legend and the location of the reservation from where the legend comes. Some WABANAKIS living in the Boston area describe

Glooscap as a "good friend to the Indians." They talk about the ways in which Glooscap helped the people when they were in need. Some consider him a liar or trickster.

The legends of the WABANAKI come to us from long ago, as they have been told to many generations of children. These legends have been told and retold through the method of teaching valued by Native Americans: ORAL TRADITION.

These oral traditions are handed down in the tribes' own language and this is how most of these legends have survived. The following page contains a legend, "The Legend of the Golden Syrup", retold in English by Norma Jean Levi (Micmac). She retells this legend as she remembers it being told to her.

"THE LEGEND OF THE GOLDEN SYRUP"

One day Be-ail asked his grandfather, "Why is there syrup in the maple trees?"

The old chief answered:
A long time ago before a white man came to this land, there lived a great chief named Glooscap, who had magic powers. Glooscap had a grandmother of whom he thought a great deal. She was called Mug-gu-lyn.

Glooscap's enemies, the evil ones, wanted to injure him and so they planned to kill Mug-gu-lyn.

It happened that a flying squirrel was passing by and heard the evil ones' plot. The squirrel went to Glooscap and told him what he had heard. He also told Glooscap of the safest place for Mug-gu-lyn to hide which was on the other side of a mighty falls.

But the evil ones have ways of finding out things and they learned where Mug-gu-lyn was hiding. They then set out to catch her. When they reached the falls, they found the hills on the other side red with fire, so they turned back thinking Mug-gu-lyn was burned to death.

But it happened that it was the fall of the year and maple leaves were blazed with colour which fooled the evil ones.

When Glooscap heard about the role the maple leaves played in saving Mug-gu-lyn, he rewarded them by making a sap within the trees so they would grow sweet.

From that day on, maple trees have been a source of value to men by producing maple syrup.

Norma Jean Levi
Micmac: Eskasoni, Nova Scotia
Indian Legends of Eastern Canada, 1969.

C. AWARENESS

First, you may want to list all the things that come to mind when you hear the words "American Indian" or Native American.

If your answers include any of the following statements than you are a very perceptive person and have an understanding of some of the things that Native Americans stand for.

*Live in harmony with Nature

*A group of people with a different lifestyle than most non-Native Americans

*A group of people who carry on their traditional and cultural ways of life

*Seem to have a spirituality that is not seen or felt among too many other people [Perhaps the most important point to share with you. Native people will tell you that they feel most comfortable with other Native Americans. It does not matter to a Native person what tribe someone is except in marriage rites for family ties; this helps prevent mix-ups. Usually, it is something you cannot see but you feel. That's the spiritual side of being a Native American person. A word may not be spoken but each knows one another. It is a good feeling, beyond English words. Other peoples from different countries may know what is meant here for it is a feeling of unity, sharing and working together for the good of all people.]

*A misnomer. Now, to separate them from the East Indians they have taken up the name Native Americans to explain their indigenous status in North America.

*A couple of terms used to describe a number of nations of people who have lived on the North American continent before Europeans knew of the continent's existence

*Usually have definite religious practices

**Live in many types of dwellings--dependent upon environmental resources--*

Wigwams--usually found on the East Coast
--made of birch bark or woven reed mats. (Wabanaki)

Wickiups--usually found in the Southwest
--made from desert flora. (Apache)

Long Houses--usually found along the East Coast
--similar to houses used today. (Iroquois)

Tipis--usually found on the Plains regions
--made of elk and other animal hides. (Sioux)

Hogans--usually found in the Southwest
--made from the land. (Navajo)

Pueblos--usually found with the desert tribe of the same name.
--similar to apartment complexes of today. (Pueblo)

--though these are rarely seen today, many Native American people will use one of these dwellings as their summer home or for ceremonials, since most live in houses or apartments.

**Fascinating, mysterious, enjoyable, friendly, good sense of humor people*

**Live throughout North American continent*

**Indigenous people of North American continent*

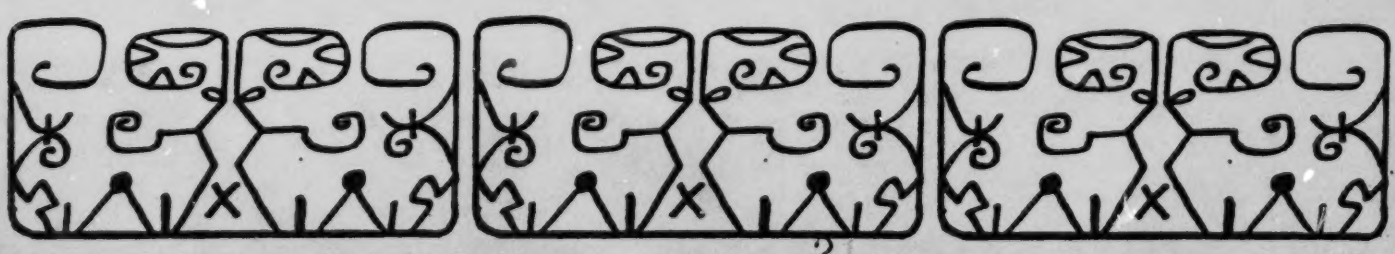
**People I work with, go to school with, live next door to and talk to*

**People used during World War II to send messages in their respective languages, as a code it could not be broken*

**Drugs used today for cures were developed by the knowledge shared with non-Native people by the Native American*

or similar words to these.

If your answers are not included above, then you have been an innocent victim of stereotyped images developed by visual mass media. These take on many forms and can usually be seen in magazines, history books, newspapers, television and, of course, Hollywood films. The latter is the biggest culprit in stereotyping Native Americans.



It may seem incredible to you that this impact of visual media would be so devastating. However, to a Native American the positive imagery needs to be acknowledged and nourished in order for the student to even begin to have a positive self-image. Native Americans have a proud heritage and it should be talked about; the stereotyped images need to be broken down so that reality can be obtained from the fantasy.

Developing the self-image of the student is a very important part of the teaching profession. All children are susceptible to the wrong interpretations when bombarded by words and visual communication without explanation. As such, it is up to you to think about your phrasing, pictures used and explanations. All of these things are what the student will evaluate and form his feelings from, which ultimately become his insight to himself.

For instance, do you ever find yourself using the following phrases?

1)"Let's all sit Indian style."

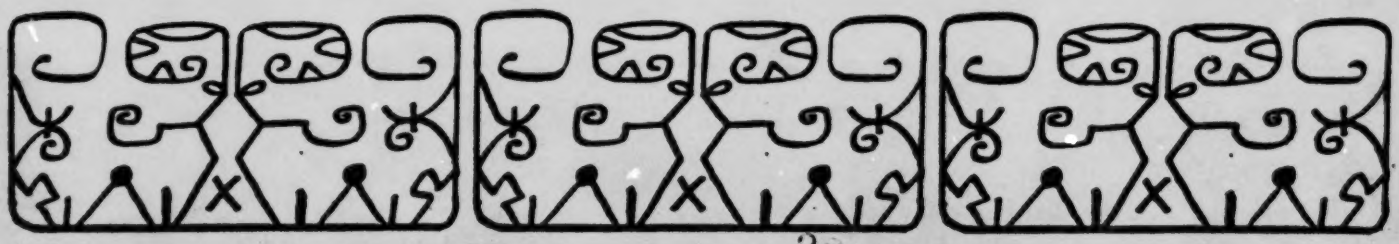
2)"You're acting like a bunch of wild Indians."

3)"You look just like an Indian princess with those braids."

These are only a few phrases but there are others. Take a few minutes to examine them. Why do you use them? What do they mean?

Phrase number 1 suggests that Indians sit a certain way, different from everyone else. (Indians) Native Americans do not always sit cross legged. They sit as anyone else does.

By using this phrase you cause a Native American child to wonder why he does not sit "Indian style" all the time or you inadvertantly set up situations where non-Native peers expect a certain pattern of behavior and poke fun at him when he does not conform to it. Try not to use this phrase, as it will only cause confusion and problems for you and your students.



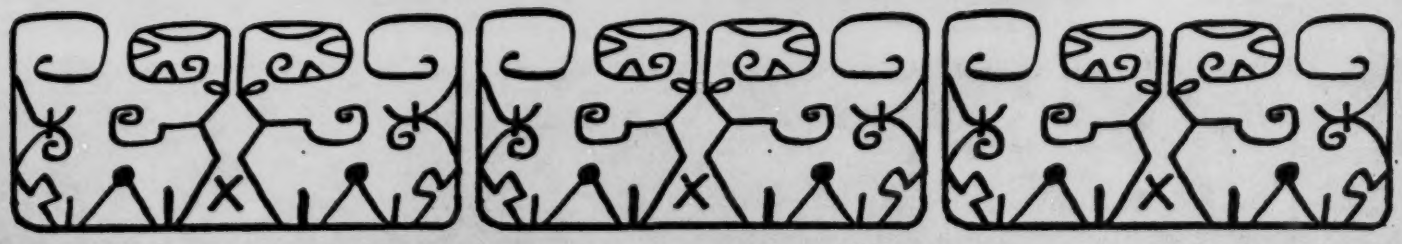
Phrase number 2 suggests that (Indians) Native Americans act wild or unruly. The students will get the idea that Native Americans are whooping and hollering, wearing warpaint and always jumping around fires. The Native American child will know that this is not true but in his early years, as a student in a non-Native classroom, he may wonder why his family does not act this way? He may be made to feel that he is not really Native American because of the use of this phrase. Peer pressure will also cause the Native American student to act in a manner suggested by the phrase to keep in what most people term the "in" crowd.

Phrase number 3 deals with the appearance of Native Americans. A student in braids--male or female--may wonder about this. Should he feel flattered or what? Is it good to be an "Indian princess?" Are "Indian princesses" the only ones to wear braids? What is an "Indian princess?" , are only a few of the questions that a student may want answers to.

Princess is not a phrase of Native Americans. This is a name that has been adopted over the years after Europeans representing the royalty of another country came to America.

Hairstyles are different for all Native American tribal peoples. The environment is the usual reason behind the style used. Most woodland (Indians) Native Americans, such as the WABANAKI, when living in the woods would not want their hair to get tangled as they walked or ran, so they either wore braids or tied their hair back. When they'd travel to their summer wigwams near the seashore, their hair would be tied back or allowed to blow freely in the wind.

For the young Native American male student, he may feel insecure and quite ashamed if he heard this phrase used. Though it may not be said directly to him, he may still get the idea that braids are a feminine thing and that REAL Native American men do not wear them. Try to be aware of this problem and refrain from using this phrase.

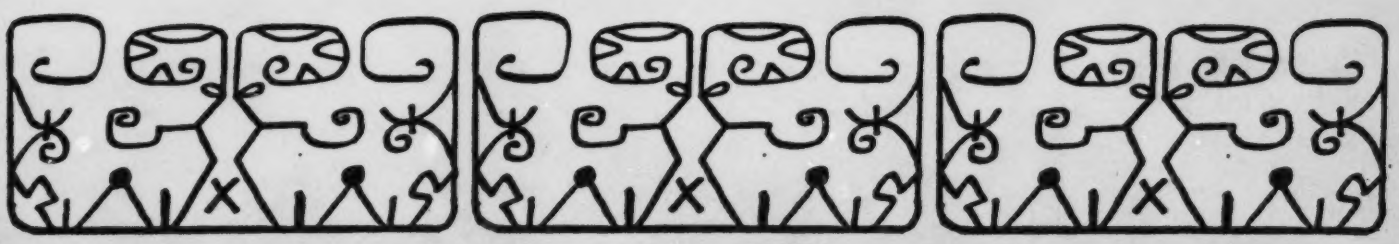


You may be saying that these phrases are archaic and that no one uses them anymore. However, they are used and Native American parents know about them because their children are asking questions. Native Americans have their roots in this country and should be made to feel as equals rather than the foreigner who has come to visit.

So, as a teacher, you know you must be sensitive to what each child is saying and try to find answers. Do the best that you can. Help him to explore the world around him and not take the visual media words, phrases and pictures as TRUTH. The Native American child needs to know that he is a person, not a subject only for history.

If you have the occasion to ask a Native American from one of the more than 380 tribes in the United States, if he would tell you what the word describing his people, in his language, means. In most cases, you may be surprised to learn that it means PEOPLE. The word the Native person uses is not always the same name that you may know his tribe by. For instance, WABANAKI stands for PEOPLE OF THE DAWN.

One other item that you should be aware of is that many times people refer to all Native Americans (Indians) as one group and not as different tribes. Be careful that you do not follow in this category. A Native American is a person with values, traditions and a definite heritage.



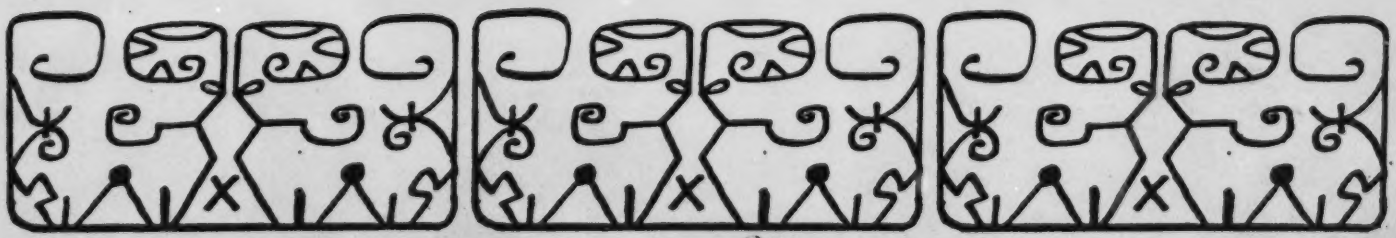
D. HOW TO DEVELOP SENSITIVITY

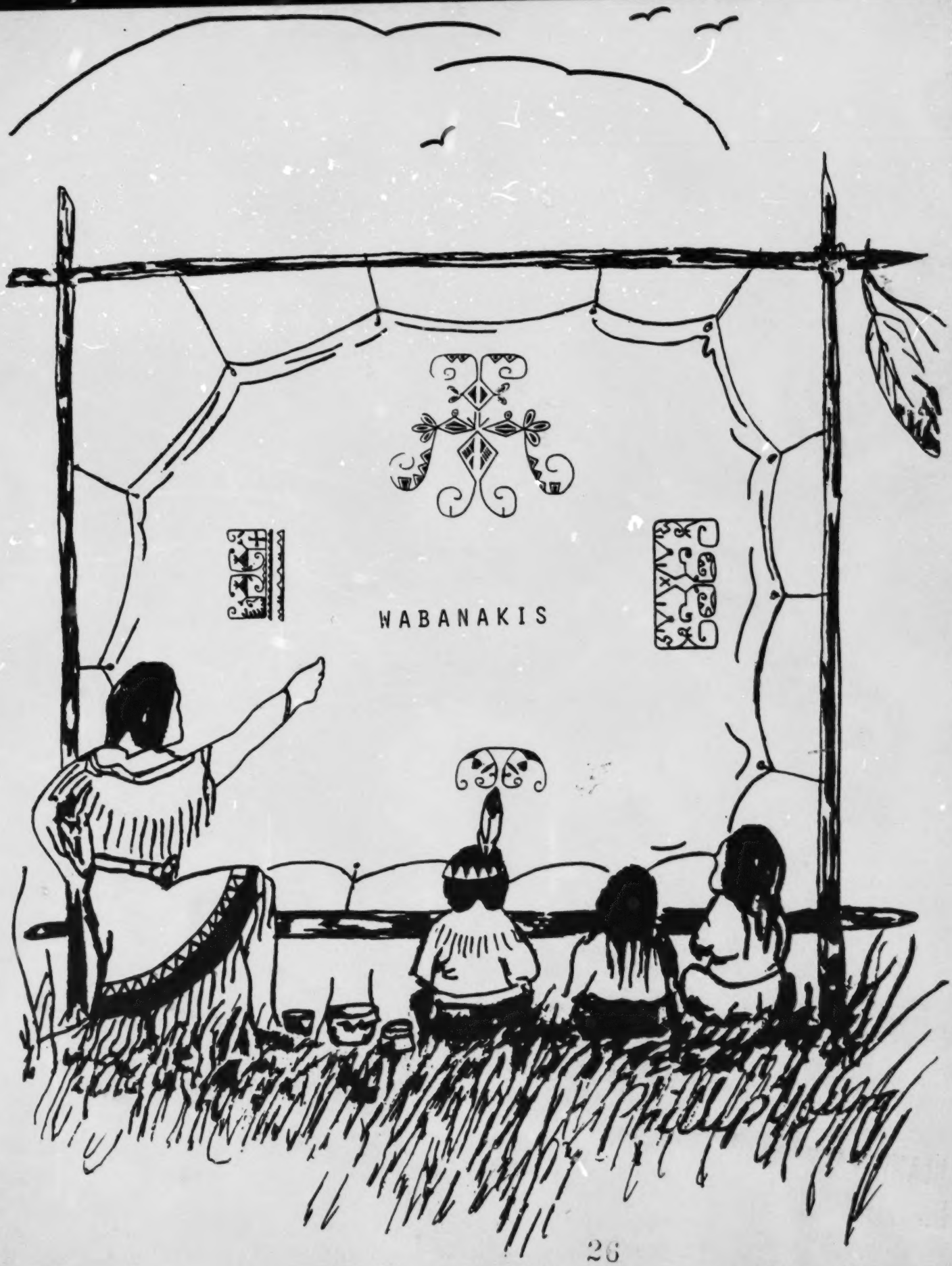
There are many Native American nations which are termed by the non-Natives as tribes. In some cases, these tribes are broken down even further by clans, which are what the non-Native person calls a family. The nations have their culture always, to keep a way of life alive for the generations unborn.

One way that the culture and oral traditions continue is through the tribal language. Most parents of the Native American students in your classroom are bilingual. When a student comes to your class, he usually knows a language. English is a foreign language to him, in most cases. For this reason, he may have difficulty. You must be aware of this and be patient as he tries to learn what is a foreign language to him and a first language to you.

Too often, a Native American (no matter the tribe) will be expected to know all there is to know about Native Americans and their current exploits, be they in the East or West. People should be allowed to live in the present and not have to feel guilt for something that happened years ago. Try to get all the facts and then talk about things, it will go a lot smoother.

This lesson must be remembered for the students within the classroom.




WABANAKIS

THE CONFEDERACY

The WABANAKI Confederacy is made up of four tribes; MALISEET, MICMAC, PASSAMAQUODDY, AND PENOBSCOT.

The four tribes formed this alliance with the Seven Indian Nations of Canada in the 1740's at what has come to be known as the Great Council Fire. Research and oral tradition disagree on dates but this is the closest median.

This alliance was formed for these reasons, 1) To establish unity and power among the four tribes, 2) To protect their territorial lands from being taken by the Europeans, and 3) Because of the four tribes' similar language ties. It has been through confederacies that Native Americans, such as the WABANAKI, have survived through a common bond of unity without loss of tribal identity.

BEST COPY AVAILABLE

OUR WAY OF LIFE

Each of the tribes of the Wabanaki Confederacy had their own territories which they fought and died for; each had their own political, economic and social systems which they administered for the benefit of its people; each had absolute control over the resources and products of its land; each had political sovereignty and the title to its land was explicit in this political sovereignty.

(Crown Land Rights of Micmac Indians, Union of Nova Scotia Indians, 1976)

Wabanakis on the different rivers were independent from each other, even though we all had a similar culture and usually were allied with each other. It was this idea of an alliance or confederacy that the Europeans could not understand. It was an idea that the native people of the Americas had developed. Confederacy means that all groups were united by common agreement, and no group had power over any other group.

(Maine Dirigo "I Lead", Native American Writing Committee, 1980)

"I don't know how to say this,...I was taught the Indian way, 'til this day,...History of Indians, in books, is very degrading to all of my people, that's the only way I can put it. All books 'til this day and others to be written... The WABANAKI CONFEDERACY started at Indian Island, Old Town, Maine, after the Penobscot Nation split into two groups, known as the old party and the new party. It was on one of the Island's just North of Indian Island - Horse's Island. I can't tell you just what Island it is, as it is a sacred burial place. I've been there a few times by myself, and the other few persons that hold it as a very sacred place.

The only way you could find the information, is from the wampum belts and nobody today can read them without the knowledge of the language and culture, as these go way back, before we became Christianized by the churches, and talk in foreign language [English]. I can remember but I can't say, it was so beautiful in those days...and every Indian had harmony with one another, gardens everywhere you went. Plenty to eat, the Creator took good care of us. There was no fighting in those days. All Nations had their boundaries and there was plenty for everyone.

If only you all could see the way that I saw it. I go back four generations, it is so beautiful. The way I saw my people, it is a lot different today, with the foreign people here, and the way my people have to learn their way, (don't have too) but as I see it in my visions, everything Indian will be clouded over with a huge fog cloud and disappear, then I will be with all of my Indian people again, the Creator -- OUR LANGUAGE, OUR SONGS AND CEREMONIES."

Ga Nooch

A selma

Anslem
Penobscot, 1982

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THE SEASONS FORM A CIRCLE

The seasonal work of Native Americans is a result of the balance of nature provided by the Creator.
The following pages chart the seasonal work of the WABANAKIS as it has been related from long ago.
These pages are written in the present to emphasize the connection between what has been and what is for Native Americans, and because some of this seasonal activity continues today.
This section is a reflection back in time when the land was beautiful and the people lived and moved freely within the balance of nature to hunt, fish, trap and gather.
This section is a statement of the relationship among the seasons, yesterday and today.

The seasons form a circle for Native Americans. The circle runs clockwise. It represents the clans that are within the different tribes. The circle represents the oneness of all Native Americans.

Seasonal activities are all part of the same circle; all part of the same cycle, connected to survival on the land. The Creator gives all people many gifts to use during the different seasons.

There is a purpose for things done in the spring and in the summer that ensures food, clothing and shelter in the fall and winter. Nothing is wasted; only what is needed is taken from the land; all are provided for. Native Americans live through each season, aware of the changes in nature and respectful of the seasonal gifts from Mother Earth. The survival of all people is dependent on the survival of the land.

The WABANAKI work together and share with each other. Everyone has a job to do. The men take care of the hunting, fishing and trapping, as they provide food for their families. The women prepare animals once they are killed. Some of the meat, fowl and fish is dried and stored for winter; some is shared with family and friends. Different parts of the animals are prepared and used for the making of canoes, moccasins, snowshoes and crafts. The women gather berries, eggs and grasses. Only what is needed is used; the rest is dried to keep for the coming winter.

The WABANAKI follow seasonal cycles throughout the year to provide for their families and tribes. They know where and when to go according to the season. This includes travelling from the woodland area to camping grounds along the coast depending on the time of year and seasonal activity. Native Americans are sensitive to the total cycle of the seasons and the importance of this for survival. They take care of each other and of the earth. The vast hunting, fishing and gathering territory provides the people with food, clothing, shelter and material for arts and crafts, canoes, snowshoes and tools.

Spring offers an abundance of food and the people give thanks to the Creator. Maple trees are tapped early in the spring; the sap fills containers of birch bark made during winter months.

Fields are planted with corn. Groundnuts, greens and fiddlehead ferns are gathered at this time. Some of the people fish; others travel to trade baskets, carvings, bead and quill work.

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Summer gives various gifts and the people leave the shelter of the woodland where they set up camping grounds. Small villages of birch bark wigwams are set up in the coastal regions, so fishing and clam digging can be done in or near the salt water. Eels are speared and waterfowl is hunted. Different kinds of berries are gathered to be dried for food and used for dyes. Summer is the time for an abundance of food, and the people gather together to share with family and friends. This gathering is an annual ceremony where the people enjoy each other and give thanks for the many gifts they are given.

The seasonal journey continues into the early fall as the people move their summer villages upriver to gather plants for medicines. Only a certain amount from each spot is taken. This will allow for the plants to replenish themselves for more picking next year. Thanks is given for everything that is taken from the land. Wild nuts are gathered. The corn from the early spring plantings is ready to be harvested, dried and stored for winter months. The men hunt deer, bear, caribou and moose during the fall.

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As the weather changes the people move back into the woodlands, making the move from coastal summer villages to inland winter villages. The WABANAKIS move back to their woodland homes in order to shelter themselves from the wind and biting cold of the winter season. They wear clothing made of moose and bear skins for warmth. Otter, beaver and muskrat are hunted. Many of the people work on quill boxes, beadwork, stone, bone and wood carvings, so they can rebuild their supply for trading and use during the spring and summer.

"I remember we used to use spruce to make a wigwam when we moved from one place to another when I was a boy in Canada. It was kind of like an igloo-shaped thing made out of birch bark. But we'd peel the bark off a smooth spruce tree for the poles, like small saplings and we'd cover it right up and waterproof it.

In different places people will eat different meat- some people like bear, deer, moose, even raccoon. I remember one time I shot raccoon- that thing was so greasy, and when it was still warm it had such a smell, so I just buried it. But other times I've eaten raccoon in Vermont and it's been okay. We used to skin deer, and dry and scrape the hide, that was fun."

Tom McDonald
Micmac, 1982
The Circle

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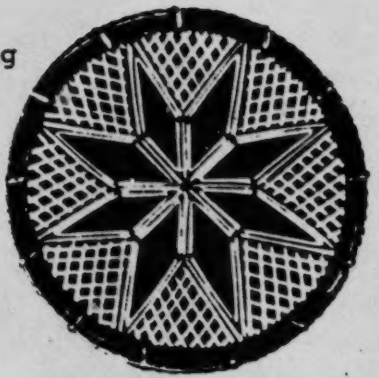
Everything is part of everything else. When the WABANAKIS do bead and quill work, or carving they use the natural design provided by the Northeastern Woodlands. The curve of the fiddlehead, the lines of the trees, the shapes of the wildflowers and healing plants, the tracks of the deer, birds and other animals and the markings on turtle shells can be found on the boxes, canoes, wigwams and quillwork.



Eight-legged starfish design: Micmac quilled box, Micmac Quillwork Ruth H. Whitehead

These natural designs can also be seen on the beautiful beaded and quilled clothing of the WABANAKI. Porcupine quills, paint, moosehair embroidery and shell beads are used for decoration.

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The relationship between an individual and the land is basic to Native American life. In all a reas of WABANAKI living this relationship is found; it is lived each day in many ways. The art of basket making reflects this. Basket making is one of the oldest crafts of the Northeastern tribes. The materials used are obtained from local forests and marshes. Everything is done by hand, from the gathering of materials, to the preparation and actual construction of the baskets. The WABANAKIS rely on the land for the brown ash, sweet grass and birch bark used to make baskets. The dyes used to color the baskets are taken from local plants, berries and tree bark.

Both functional and decorative baskets are made by the WABANAKI. Baskets of different shapes and sizes are made for different uses, such as: berry-picking, pie-carrying, potato-picking, back-packs, baby-carrying and multi-purpose baskets.

"I started about five years old, making toy baskets. We were taught to clean the sweet grass. Then we graduated from toys to bookmarks. It wasn't until I was in my teens I made the big baskets. When we made a basket if my mother wasn't satisfied, it had to be ripped out and done over, until she was satisfied...I made baskets all my life, even when I was away from the reservation. At one time I had to make baskets for a living."

Eunice L. Crowley
Penobscot, 1979
Wabanaki Alliance

Information adapted from: Baskets of the Dawnland People, produced by Project Indian PRIDE, under the direction of Joseph A. Nicholas, 1979.

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MICMAC LUNAR CALENDAR

The Micmac observe the natural changes that happen during the seasonal cycles. Through this observation different time periods are distinguished. The major cycle for the Micmac is a year. The original Micmac year seems to have been based on a thirteen moon system. This system came before the western twelve month system.

The Micmac year is divided into:

nights

moons

seasons

Years are counted by winters.
Months are counted by moons.
Days are counted by nights.

There are four seasons in a year.

SPRING: when the leaves begin to sprout-
when the wild geese appear-
when the fawns of moose reach a certain size within the mother-

SUMMER: when the salmon spawn-
when the wild geese moult-

FALL: when the birds migrate-

WINTER: when the weather becomes cold-
when the bears begin to hibernate-

Each moon represents something that is happening in nature. The description given to each moon suggests the seasonal time.

Information adapted from: Micmac Teaching Grammar, by Gilles L. Delisle and Manny L. Metallic, Restigouche, Canada, 1976. Supplement on Micmacs by Peter Christmas, Micmac Association of Cultural Studies, 1977)

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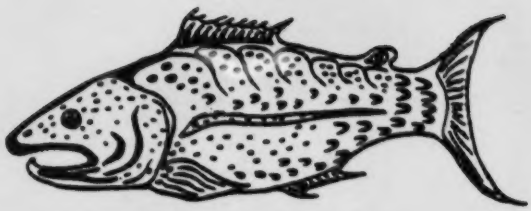

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The abundance of fish, fur and timber in the Northeast Woodlands captured the attention of Europeans as they took over WABANAKI land and destroyed the balance of nature that was essential to survival.

The seasonal cycle of the WABANAKI changed due to European influence. Towards the end of the 1700's the beaver became scarce. In the late 1800's the moose were dying out. By the 1890's the caribou were extinct in parts of Maine. Trapping and hunting were occupations of survival for the WABANAKI and the random hunting and trapping by the Europeans affected all the people of the Confederacy. This limited the making of snowshoes, moccasins and other articles that required animal hides. Lumbering throughout WABANAKI territory left the woodlands bare of the large birch trees necessary for the making of canoes.

The land is sacred to Native Americans. It is the taking and destruction of the land that has affected the Native American way of life. The following pages briefy describe some of what has happened as the people of the WABANAKI Confederacy experienced the taking of their land and the loss of their resources.

MALISEETS

The Maliseets live in the Maritime Provinces of Canada. They also live in Aroostook, which is part of the St. John River Valley in Maine. Because of this location they have been called the St. John River Indians.

Maliseet land exists between what is now Canada and the United States. It is the traditional rights of the Maliseets to cross the Canadian and United States border freely. However, a treaty was made in 1794 to "give them this right." This is known as the Jay Treaty and is in existence today, allowing all Native Americans to cross the Canadian and United States border freely.

The 1800's was a time of change for Native Americans throughout what is now the United States, due to European influence and the influx of settlers. For the Maliseets this change included an increase in farming and lumbering in Aroostook County. Much of the land was cleared. Although the Maliseets never signed a treaty giving up their hunting and fishing territory, their land was taken from them.

"When my father and I hunted and fished, we used to go all through the eastern part of Maine and up into Canada and across to New Brunswick. We did not care where we went so long as the hunting and fishing were good. Then when the winter came we got enough deer and moose to last us through the deepest snows, and we could go back to the southern part and wait for spring. Those were the days that made us strong and well and healthy...The Great Father gave the Indians the woods and streams and the white men have taken them away. It is not right to the Indian. The Great Father knows it is not right."

Newell Bear
Boston Herald
Undated

"I know my culture is connected to the land, the history. Around here the tradition was to hunt or trap, and to survive with what nature gave you. Fifty-sixty years ago, Indians in these parts did that. I'm trying to figure what it means for me today."

Louis Paul
Maliseet, 1982
Christian Science Monitor

MICMACS

Micmacs live in the Maritime Provinces of Canada on reserves, and throughout the New England states. They are the largest group of Native Americans living in Boston.

Over five hundred years ago the Micmacs met European fishermen on the shores of Cape Breton, Nova Scotia. This was the beginning of many changes for the aboriginal people of that land.

The conflicts between European powers in Micmac land affected the way of life of the Micmacs, as they tried to live freely and peaceably. In 1759, after the English took control of Micmac territory from the French, the Micmacs knew a peace treaty was needed in order for them to continue to live in their land. The Treaty of Halifax was signed between the Micmacs and the English. The Micmacs promised the English peace in Micmac land, and the English promised to protect the land of the Micmacs, giving them the rights to free trade, hunting and fishing. This promise of the English, however, was not kept.

> *"Prior to the coming of the European immigrants, our ancestors exercised all the prerogatives of nationhood. We had our land and our system of land holding. We made and enforced our own laws in our own ways. The various tribal nations dealt with one another according to accepted codes. We respected our distinctive languages. We practiced our own religious beliefs and customs. We developed our own set of cultural habits and practices according to our particular circumstances."*
>
> *Union of Nova Scotia Indians, 1976*
> *Micmac Aboriginal Rights Paper*

PASSAMAQUODDIES

The Passamaquoddies live in Pleasant Point, Indian Township and Peter Dana Point in Maine. They have not always lived just in this area of land. Before 1794 the Passamaquoddies freely used the land from Point Lepreau in New Brunswick to the Schoodic Lakes past the Machias River to Mount Desert Island. 1794 was a year that signified great changes for the Passamaquoddy. A treaty was made in this year with Massachusetts that involved the taking of more than a million acres of Passamaquoddy land. There was no exchange of goods or money for this land. Some of it was taken without the permission of the Passamaquoddies, as it was sold or leased to lumber companies.

In 1887, Louis Mitchell, the Passamaquoddy Representative to the Legislature gave this speech:

> *"Just consider today how many rich men there are in Calais, in St. Stephen, Milltown, Machias, East Machias, Columbia, Cherryfield and other lumbering towns. We see a good many of them worth thousands and even millions of dollars. We ask ourselves how they make most of their money? Answer is, they make it on lumber or timber once owned by the Passamaquoddy Indians... how many of their privileges have been broken, how many of their lands have been taken from them by authority of the state..."*

With the loss of their hunting territory and the decline in the fur trade, many Passamaquoddy turned to fishing, guiding and sealing in order to survive. Some hand built canoes, canoe paddles, ax-handles and snowshoes to sell. In the late 1800's when the European lumber industry was growing, many Passamaquoddy worked as loggers as a means of providing for their families.

PENOBSCOTS

Indian Island, Maine is the home of the Penobscots. The land in the Penobscot Valley, from the coast almost to the Schoodic Lakes and Canadian border to the east, to above Mount Katahdin to the north, and west past Moosehead Lake is the traditional land of the Penobscots.

In 1796, the state of Massachusetts forced the Penobscots to sign a treaty giving up their land in the Penobscot Valley. The Penobscots were told they would lose their land if they did not sign the treaty. Another treaty was signed with Massachusetts in 1818, and almost all of their hunting territory was lost. The Penobscots asked for payment in goods in return for their land. The state government failed to follow through with these payments.

European lumbering throughout Penobscot land stripped the forests in Maine. The large trees necessary for making canoes were cut down. Canoe making had been an important occupation for the Penobscots. Now with the lack of the necessary materials, they had to turn to other occupations in order to survive. Many Penobscots turned to guiding and lumbering as a source of survival.

In 1941, a young Penobscot woman, Florence Nicola Shay spoke in defense of Native Americans. Her words serve us today.

> *"We are a segregated, alienated people and many of us are beginning to feel the weight of the heel that is crushing us to nothingness. We are still held in slavery, we are dictated to, and we are made to feel that we do not own our souls. God, our Creator made everybody equal, but man has seen to it that the Indian is a creature far below any other nation. Why not give us our rights?"*

THE MOVE

A large number of Native Americans have moved from their reservations during the twentieth century. The reasons for this move from reservation to the metropolis are many. Individuals make their own choices for moving, and their reasons are varied.

Native Americans make the choice to move from their reservations to the city, yet they are on their own to seek out ways to survive and provide for their families. It is helpful if the Native American finds other Native Americans who will help with the adjustment. It is important for people moving from the reservation to locate established programs and community centers run by Native Americans that provide assistance and support in different ways.

Members of the different WABANAKI tribes move to the city and return to their reservations for annual gatherings and tribal ceremonies. They return to be with relatives and friends, and to renew a sense of where they come from. Some return to the reservation to share the knowledge, skills and experience learned and use this to help their people.

As changes occur for the WABANAKI they continue to provide for their families and to share their resources and hospitality. The move from reservation to metropolis has not stood in the way of their traditions, tribal identity or spiritual ties to the land. The WABANAKI have found alternative ways to live out their seasonal

cycles and to continue their traditions. The Creator gives the WABANAKI the same privileges they had long ago, for they can plant, pick, rake and do their own harvesting and caring for the land. The land provides many gifts for the survival of all people, and the WABANAKI continue to live their traditions through each season.

The WABANAKI use the traditions from their respective tribes and apply them to their work and way of life today. This can be seen by the number of WABANAKI artists, lawyers, crafts people and other professional and para-professional workers. There are those who continue the work of their ancestors: traditional crafts; the art of canoe-building; basket and wreath making; tanning hides; quilling and bead-work. Guiding, fishing, hunting and teaching through the sharing of knowledge and experience serve as part of the WABANAKI tradition that continues today.

You may come across reading and media presentations that suggest Native American culture is inappropriate for today's world. Our children must not be taught this. The Maliseets, Micmacs, Passamaquoddies, Penobscots and other Native Americans tell you this is not true. The Native American children in your classrooms today will tell you this is not true. The WABANAKI retain their identity as a people, strong in the desire to teach their children the values, beliefs, customs and traditions of their culture.

BOSTON INDIAN COUNCIL

The Boston Indian Council, Inc. (BIC) was born in 1970, however, its conception began in 1969 with a seed developed by four Native Americans who met in a meeting room at the South End Home for Alcoholics. Soon after this, meetings began in the Arlington St. Church basement and the idea of Native American people together in the city began. As the words spread among the Native American community, the number of people involved increased until there was a need to secure a room elsewhere.

This plea was answered by Boston's CAP Agency, Action for Boston Community Development, Inc. (ABCD). They granted an office space and money for a secretary at 150 Tremont St. in Boston. It was here that the seed of those four Native Americans would achieve total fruition by establishing the Boston Indian Council, Inc.

After many meetings, planning sessions, and speaking engagements to area organizations the Native American people were given a gift of $5,000.00 from the Trinity Church in Copley Square's year of collections to obtain their building. This "new home" was located at 405 Washington St. in Dorchester. From here the roots branched out to obtain offices at 105 South Huntington Ave., Jamaica Plain, and finally, in 1975, established a new home. Due to an expansion of programs another office was secured at 175 Tremont St. in Boston, for indirect community involvement programs.

BIC's major reason, then, for living was, and is, to serve all Native Americans in the Boston area. This can be seen in the services that are provided through grants from the federal government, state agencies and

private foundations. Some of the services provided to the 4,000 Native Americans residing in the Boston area are: Employment and Training, CETA, Adult Education (ABE and GED), Head Start, Day Care, an Elderly meal program, Public School program, Curriculum Development (elementary and Adult), Teen program, Recreation, Digital Electronics classes, Micmac Language classes, Community services such as food stamps, para-legal, emergency food and housing, Health services, as well as the following Departments necessary for the smooth operation of any organization: Planning, Administration, the Circle (Public Relations and publication) and Finance.

POPULATION

The BIC is what many call an urban Indian center. The reason, in this case, is that it is located in the city of Boston.

Urban Indian centers are different than what you would see on a reservation in the sense that there are usually members representative of many tribes rather than one. In the case of BIC, there are Native Americans from all over the United States and the Maritime provinces of Canada. Tribal representation from the Micmacs of Nova Scotia and New Brunswick are the most prevalent with Penobscot, Passamaquoddy, Sioux, Seneca, Choctaw, Chickasaw, Wampanoag, Oneida, Cree, Comanche, Caddo, Mohawk, Ojibway, and Kiowa as just a sampling of the people working within the walls of BIC.

Some people are just "passing through" while others come to Boston to find work and raise a family, or make enough money to return to the reservation. Whatever the

reason, a Native American knows that he can find friends at BIC.

> "When I don't come here (BIC), I can't do anything...I get bored."
>
> Frannie Joe, Micmac elder
> 1982

There are many reasons, but probably the simplest is just that Native American people want to see and be with other Native American people to share in life's experiences. All the tribal people represented at BIC work together, however long or short, for the betterment of Native American people.

LOGO

In the early years of the Boston Indian Council, Inc. a canvas drawing replaced the American flag at the speakers podium. On this canvas were three mountains in dark green, a river of blue from the center, surrounded by grassy green, a light blue sky with three clouds of smoke and the words Boston Indian Council written on them. This design was painted within a circle against a grey canvas and was destroyed when someone or group of people set fire to the BIC headquarters at 405 Washington St.

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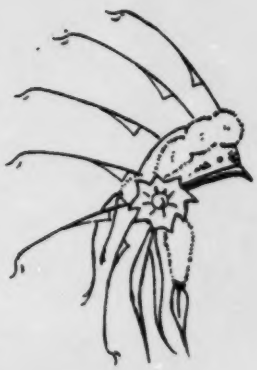
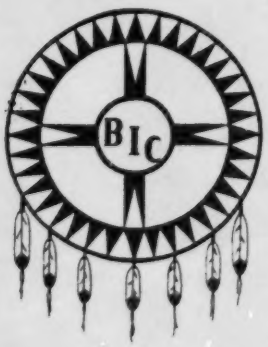
The design created by Phillip Young and its description of the representation is as follows. The three mountains represented what Boston was originally. These were the mountains of the Indians and when the Europeans began to settle in the area, the mountains were the first to go which resulted in the removal of many of the Native Americans. The smoke signals signify communication, the blue river and the green land stand for life and nature. Though the canvas was lost in the fire, its memory and meaning are not forgotten and lives on in the BIC saying, "Knowledge of the Circle."

After a contest for a new logo design, two were selected to represent BIC. They are as follows:





Knowledge of the Circle

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We, as Native Americans, work to keep all of our traditions and teach our children that tradition is a skill and survival kit: A WAY OF LIFE. It will never stop if we believe and ask the Creator to help us and to be strong in our ways, and if we keep on surviving the best way we know. The Creator will look down on us again. There are many things to be written and talked about, so this is not a stopping point. It is only to remind us that there are many things to write and talk about and we will continue on, whichever way we may be guided.

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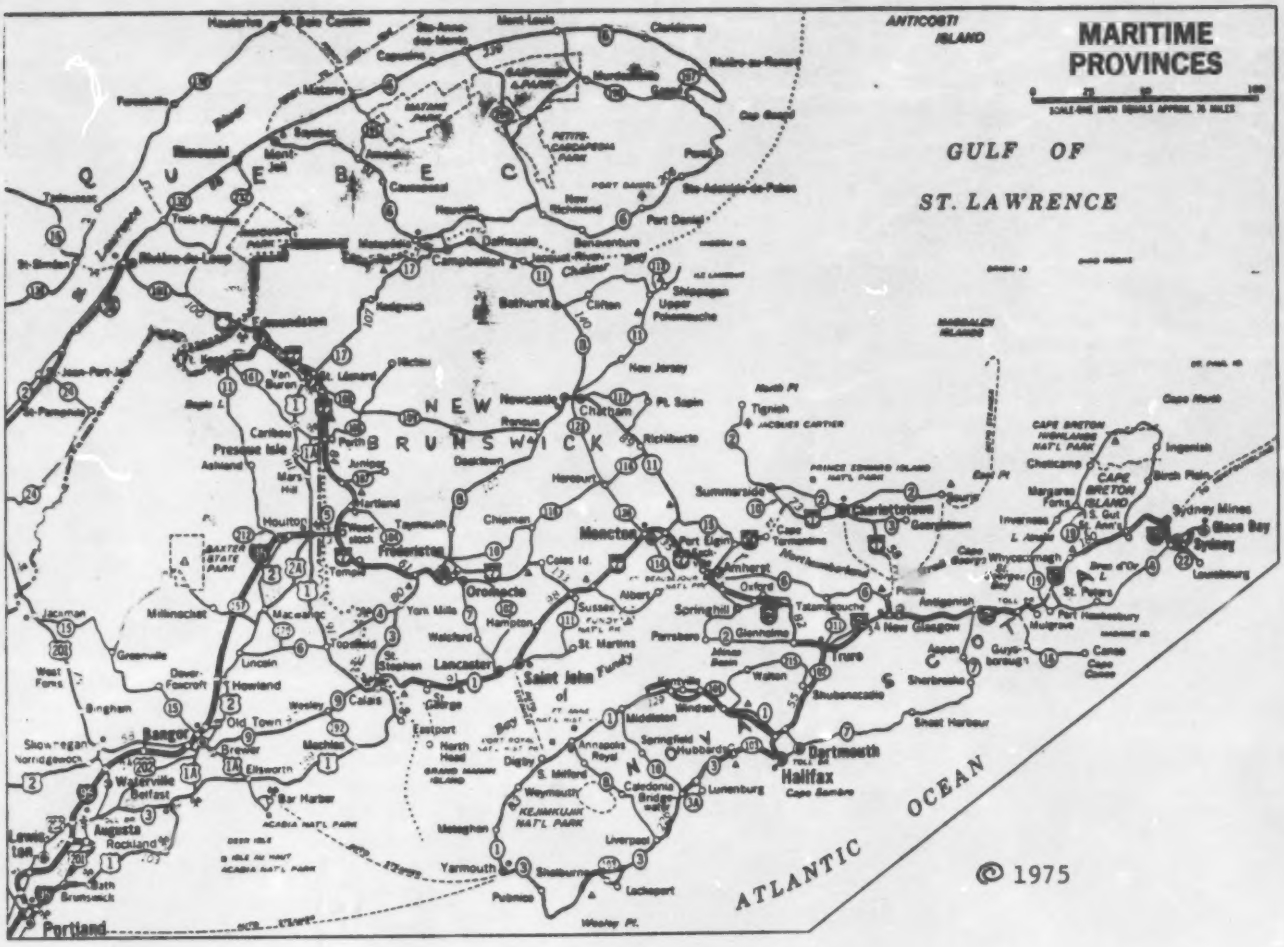
MAPS



The Maritime Provinces

from Shell's Bicentennial Map of the Northeast
The H.M. Gousha Co.
Box 6227
San Jose, CA. 95150

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Adapted from Maine Dirigo "I Lead", Chapter 1, Page 4.

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THE SEASONS FORM A CIRCLE ACTIVITY

A. LEARNING OBJECTIVES

1. To show how the WABANAKI live within the balance of nature

2. To reenforce the seasonal cycle of the WABANAKI and the relationship of each activity to survival

   a. list key words and concepts
   b. list seasonal activities
   c. trace the seasonal cycle

B. LEARNING ACTIVITIES

1. Design a visual representation of the Seasons Form A Circle for use in the classroom.

2. Develop a game which emphasizes a respect for the Earth and encourages better care for the Earth.

3. Write and illustrate a group story based on some aspect of nature, some of the gifts we receive from the Earth.

4. Make a set of flashcards which show how our natural environment offers us resources for design.

C. RESOURCES

Baskets of the Dawnland People, compiled by Joseph A. Nicolas (Passamaquoddy). Published by Project Indian Pride, Maine.

Maine Dirigo "I Lead", chapters on the Wabanaki by Native American Writing Committee. Published by Down East Books, Maine.

Wabanaki Alliance, newspaper published by the Division of Indian Services, Maine.

TRADITIONAL LEGENDS ACTIVITY

A. LEARNING OBJECTIVES

1. To show how the legends of the WABANAKI are related to their seasonal activities and traditions.

2. To become familiar with WABANAKI legends so they can be presented in a good way to children in the schools.

   a. list key word and concepts
   b. list main characters and what they do
   c. list seasonal events as related in the legends

B. LEARNING ACTIVITIES

1. Read "The Legend of the Golden Syrup" by Norma Jean Levi. Work up a creative teaching strategy to use in presenting this legend to a primary class.

2. Read another legend. Put together a visual representation of the legend for classroom use.

3. Use the characters in various legends to make a match game for use in the classroom.

4. Write a narrative/poem in the first person, using an animal to give a message. Make a visual representation of the narrative.

C. RESOURCES

Glooscap's Children, by Peter Anastas, with chapters by Jean Thompson, Wayne Mitchell, Martin Neptune (Penobscots). Published by Beacon Press, Boston, 1973.

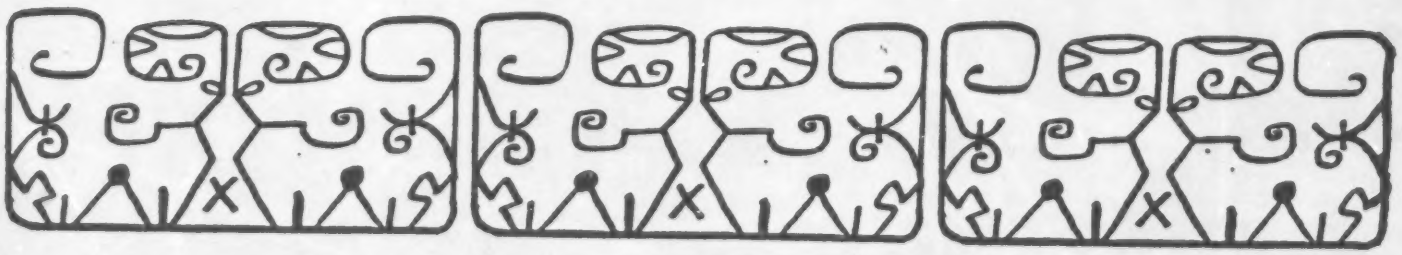
"Legends Workshop", conducted by Linda Skinner and the Boston Indian Council, 1977.

WABANAKI WORD SEARCH

Y H S X L H U N T I N G O T Z S M
Z S T M I C M A C V C M A L E X N
A I T A Y K G L M X A I K I Y B A
M F E L D C A R I B O U R S W D T
N A S I D Y H N Q T B R U C R G I
X D U S O V I C A M E F H L L J V
Z E H E U P E N O B S C O T N E E
F N C E Q Z B O A L A E P Q E K A
G I A T A O S P E X B W I G W A M
L P S X M E S K R O W D A E B O E
O U S D A W N L A N D B X N R K R
N C A I S N O W S H O E S A U Z I
P R M K S J T S A E H T R O N B C
Y O R U A P Q U W C B M P M S I A
L P E O P L E O F T H E D A W N N
E P A C S O O L G T Q B R V I L Y
O N G W B D I G R O O T S A C A W
G N I L L I U Q Z I R M X D K N C
X B L A T S A O C F S T R W M D L
V R N Y M N S U M M E R G A M E S
J D M O L X A I T O C S A V O N S

Words to find:

Beadwork
Berries
Caribou
Circle
Coastal
Dawnland
Dig roots
Fish
Glooscap
Hunting
Inland
Maine
Maliseet
Massachusetts
Micmac
Moose
Native American
New Brunswick
Northeast
Nova Scotia
Passamaquoddy
People of the Dawn
Penobscot
Porcupine
Quilling
Snowshoes
Summer Games
Wabanaki
Wigwam
Woodland



C A N A D A

MicMac Association of Cultural Studies
P.O. Box 961
Sydney, Nova Scotia B1P 6J2

Inuit Tapirisat of Canada
176 Gloucester St. 3rd Floor
Ottawa, Ontario K2P 0A6

Kahnawake Survival School
P.O. Box 720
Kahnawake, Quebec JoL 1B0

National Office for the Development of Indian Cultural Education
222 Queen St., 5th Floor
Ottawa, Ontario K1P 5V9

New Brunswick Association of Metis and Non-Status Indians
390 King St.
Fredericton, New Brunswick E3B 1E3

Nova Scotia Museum
1747 Summer St.
Halifax, Nova Scotia B3H 3A6

Dept. of Indian and Northern Affairs
Ottawa, Ontario K1A 0H4

Nova Scotia Government Bookstore
1597 Hollis St.
P.O. Box 637
Halifax, Canada B3J 2T3

Union of Nova Scotia Indians
P.O. Box 100
Shubenacadie
Nova Scotia B8N 2H0

Micmac Friendship Center
2281 Brunswick Street
Halifax, Nova Scotia

Micmac Language Institute
P.O. Box 1628
Sydney, Nova Scotia B1P 6T7

Micmac Teacher Education Program
Nova Scotia Teachers College
P.O. Box 810, Arthur St.
Truro, Nova Scotia B2N 5G5

M A I N E

Association of Aroostook Indians
Houlton, ME. 04730

Central Maine Indian Association
93 Main St.
Orono, ME. 04473

Maine Dept. of Indian Affairs
The State House
Augusta, ME. 04333

Passamaquoddy Tribe
Peter Dana Point
Indian Township
Princeton, ME. 04668

or Passamaquoddy Tribal
Reservation
Pleasant Point
Perry, ME. 04667

Penobscot Nation
Indian Island
Old Town, ME. 04468

Houlton Band of Maliseets
Box 223
Houlton, ME. 04730

American Friends Services Committee
22 Riverview Drive
Brunswick, ME. 04401

Wabnaki Material Development Fund
Indian Township School
Indian Township, ME. 04668

Maine Indian Education
River Road, Box 412
Calais, ME. 04619

M A S S A C H U S E T T S

Anthropology Resource Center
59 Temple Place
Suite 444
Boston, MA. 02111

Children's Museum
Museum Wharf
Boston, MA.

State Archives
Basement of State House
Room 55
Boston, MA.

Historical Society
1154 Boylston St.
Boston, MA.

Peabody Museum of Salem
Salem, MA.

Peabody Museum of Archaeology and Ethnology
11 Divinity Ave.
Cambridge, MA. 02138

Office of Education
JFK Federal Bldg., Rm. 2403
Boston, MA. 02203

Mashpee Wampanoag Tribal Council
P.O. Box 28
Mashpee, MA. 02649

Wampanoag Tribal Council of Gay Head
State Road
Gay Head, MA. 02535

GENERAL REFERENCE

National Museum of Natural History
Smithsonian Institution
Washington, D.C. 20560

Native American Travelling College
RR 3 Cornwall Island
Ontario, Canada K6H SR7

Museum of the American Indian
Heye Foundation
Broadway at 155th St.
New York, N.Y. 10032

American Museum of Natural History
Central Park West and 79th St.
School Service Bldg.
New York, N.Y. 10024

Library of Congress
Washington, D.C.

American Indian Historical Society
1451 Masonic Ave.
San Francisco, CA. 94117

U.S. Dept. of the Interior
Bureau of Indian Affairs
Washington, D.C. 20402

The Newberry Library Center
60 West Walton
Chicago, Illinois

Parent's Magazine Films, Inc.
Dept. F
52 Vanderbilt Ave.
New York, N.Y. 10017

American Archaeological
Institute, Inc.
Box 260
Washington, CT. 06793

Association on American Indian Affairs, Inc.
432 Park Avenue South
New York, N.Y. 10016

Interracial Books for Children, Inc.
1841 Broadway
New York, N.Y. 10023

Library Service to American Indians
Huntington Park Library
6518 Miles Ave.
Huntington Park, CA 90255

The Red School House
A Native American Survival School
643 Virginia St.
St. Paul, Minnesota 55103

Newspapers or Periodicals

Mal-I-Mic News
390 King St. Suite 2
Fredericton, New Brunswick E3B 1E3

Wabanaki Alliance
95 Main St.
Orono, ME. 04473

The Circle
c/o Boston Indian Council
105 South Huntington Ave.
Jamaica Plain, MA. 02130

Indians of Quebec Newspaper
Published by the Confederation of Indians of Quebec
P.O. Box 810
Caughnawaga, Quebec J0L 1B0

Micmac News
P.O. Box 961
Sydney, Nova Scotia B1P 6J4

Akwesasne Notes
Mohawk Nation
Rooseveltown, New York 13683

Union of Ontario Indians
"Ontario Indian"
27 Queen St. East
2nd Floor
Toronto, Ontario M5C 9Z9

"American Indian Journal"
Institute for the Development of Indian Law
927 15th Street, NW Suite 200
Washington, D.C. 20005

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FILMS AND FILMSTRIPS

"A Malecite Fancy Basket"
Canadian, 1977, 12 mins., col., English/Francais
Dist./ Production: North American Film Limited

"American Indian Myths Series"
USA, 1969, col., English, sound filmstrip with cassette
Dist./ Imperial Film Company

"Beyond Glooscap"
Canada, 27 mins., col., English
Production: Dept. of Indian Affairs and Northern Development
Dist./ DIAND/MAINC

"Chief Dan George"
Canada, 1971, 30 mins., b.w./n.b. English VTR
Dist./ Native Peoples Resource Centre

"I Heard the Owl call my Name"
Canada/USA, 1974, 80 mins., col., Eng.
Production: Learning Corporation
Dist./ Marlin Motion Pictures Ltd.

"Legends of Micmac"
USA, filmstrips and cassette tapes
Dist./ ATC Publishing Corporation, Kankakee, Illinois

"Legends of the Micmac Series"
Canada, col., English, filmstrip and audio cassette
Dist./ Production: Cinemedia Ltd.

"Medoonak, The Stormmaker"
Canada, 1976, 13 mins., col., English
Dist./ Production: National Film Board

"Micmac Scale Basket"
Canada, 1977, 12 mins., col., English
Dist./ Production: North American Indian Films Limited

"People Might Laugh At Us"
Canada, 1964, 9 mins., col., no commentary
Dist./ Production: National Film Board

"Porcupine Quill Work"
by Bernadette Pangawish
Canada, 1977, 10 mins., col., English/Francais
Dist./ Production: North American Indian Films Limited

"One Little Indian"
Canada, 1954, 15 mins., col., English/ Francais
Dist./ Production: National Film Board

"Snowshoeing"
USA, 1968, 12 mins., col., English
Production: James McCormick
Dist./ Marlin Motion Picutres Ltd.

"Unlearning 'Indian' Stereotypes"
New York, 1977, 1981, filstrip with A Teaching Unit for Elementary Teachers and Children's Librarians.
Production: Racism and Sexism Resource Center for Educators
Dist./ Council on Interracial Books for Children

TELEVISION VIDEO TAPES

MIK'MAQ
Produced by Rob Vandekieft, Education Media Services, Micmac Association of Cultural Studies and the Canadian Broadcasting Corporation: Nova Scotia Telecasts, 1981.

PEOPLE OF THE FIRST LIGHT:
NATIVE AMERICANS IN SOUTHERN NEW ENGLAND
Produced by Massachusetts Educational Television.
Funded by the U.S. Office of Education, ESAA-TV, 1978.